Was There Actually a Garden of Eden?

The Esoteric History of the Earth

By WILLIAM DUDLEY PELLEY



The Tenth of

The GALAHAD LECTURES

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BEING THE TENTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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"Was There a Garden of Eden?"

TENTH LECTURE

WE COME in this Discourse to a subject that has caused more religious dissension than almost any other question in theology except perhaps the nature of the Trinity: Was there actually a Garden of Eden? It has remained the cornerstone of Fundamentalism. Millions of people affect to believe that the Third Chapter of Genesis is authentic in its statement of literal fact, that God, as a glorified human being, made a garden on this planet in which He placed two human creatures that He had fashioned, a man called Adam and a woman called Eve. The narrative that is the basis for this belief, declares that God made a dirt man somewhat after His own physical pattern, and got him animated and sentient by breathing into his nostrils the Breath of Life. These two poor creatures ran around at first as naked as little babies. They could go anywhere in the wonderful garden, play with the animals and eat of the fruits they found hanging from the trees. But there was one tree whose fruit they must not touch: the Tree of Knowledge of Good and Evil. In the day that they ate of the fruit of that tree, they should die.

The story goes that this first "innocent" man, too dumb to know that he and his mate were naked, yet having the wisdom to give names to all the animals, had a grand time for a few days or weeks, although just what they did with their time after the novelty of their predicament wore off is not made clear by the text. Presently Eve, in wandering around, came to the Tree of the Knowledge of Good and Evil.

Apparently, coiled around the trunk of that Tree was a good-sized snake. We might term it a python. A peculiarity of this snake was that it possessed human speech. It entered into conversation with Eve, saw her cast longing eyes at the fruit of the Tree, and asked her what kept her from helping herself to as much as she wanted. She related to the precocious python the Almighty's admonitions.

"He doesn't know what He's talking about," the serpent told Eve. "Go ahead and eat all the fruit that you want. I do it every day, and do I look dead?"

No, the python didn't look dead—although one is left to wonder how Eve knew what death was, never having encountered it up to the moment. She sampled the fruit and, not dropping lifeless, hurried to her husband and shared it with him, as every good wife should. They had a wild time visiting the Tree, like a pair of mischievous children. And then the snake scuttled. He had done his mischief; let these humans pay the penalty.

Finally in the cool of the day, God came walking in the Garden. For the first time since He had indulged Himself in this little hobby of turning mud people into sentient human beings, He couldn't find them. So He lifted up His voice and called to them. The sacred narrator forgot that God, being omnipresent, ought to have known where they were and what had gone on, without waiting for the pair to come out of hiding and explain themselves. Anyway, Adam and Eve came out of hiding, and they were dressed in garments of leaves.

¶ God took a look at these garments of leaves, and their averted faces, and knew on the instant that something was wrong. "Why are you wearing those things?" cried God. "Because we're naked," said Adam sheepishly. "Who told you so?" the Almighty demanded. Then the fat was in the fire.

ADAM tried to alibi himself that Eve had offered him some fine ripe fruit, and that he hadn't seen any reason why he shouldn't eat it like many other choice morsels she had brought from other trees. Anyway, he had eaten, and an instant later looked down at himself and realized in horror that he ought to have on pants. Eve had taken a look at herself and scuttled for the nearest bushes. It was all a troublesome, mystifying business, and, all things considered, it was plain to the hapless Adam that his first sleep must have been his last repose. Eve had gotten him into one devil of a mess. One look at God's face told him that the Almighty was mad enough to tear the serpent limb from limb, provided it had limbs—when He heard Eve's alibi in turn—and the upshot of the whole business was that God threw the pair out. Out of Eden. Check!

Out of Eden they went, bag and baggage. No more loitering around in the sunshine, playing leap-frog in their birthday suits and chasing bothered animals. Something had gone wrong and thunder and lightning was to pay. All because one Tree in that garden shouldn't have its fruit filched.

We are treated subsequently to further enigmas. God had said in the beginning, when He put the pair in the Garden, that if they ate the fruit of the Tree of Knowledge of Good and Evil they would surely die. When they actually had eaten of it, however, He forgot the threat that He had made. Anyway, they didn't die. At least not on the spot. They lived to ripe old ages and begat sons and daughters. But outside of Eden. For God threw them out. They were ejected into the cold cruel world as an irate landlord uses the sheriff to set a family on the sidewalk.

Of course the serpent didn't escape. God went storming through Eden and finally caught up with it. And He spoke a pretty piece. Right then and there, humans and snakes got their orders to hate one another. Snakes should go for people's heels—which they don't. Humans should never meet a snake without looking for a rock and bashing it adequately, squarely on its head. That didn't help Adam and Eve much, however, except to make their troubles worse. Every time they met a snake they had to crack its skull-case.

So Adam and Eve took up their residence outside of Eden, leaving the place tenantless except for the animals—who thereafter got along without their human playmates—and started the business of raising a family. They killed animals when the weather got cold, and made

themselves clothes of the pelts. Eve gave birth to Cain and Abel. She had a devil of a time in the delivery of each, for God had cursed her for her little misbehavior with the fruit by declaring that she would know agony in bringing forth her young.

Again the sacred narrator shows he didn't know all the biological facts, because there are scores of savage races whose womenfolk don't bring forth their young in agony at all. Agony at childbirth is now known to be more or less of a civilized condition, or a condition attending upon women of civilized races. Furthermore, civilized woman has twisted her body out of shape in order to comply with the dictates of fashion. But putting it all on a snake back in Eden is a convenient way of sidestepping these obstetrical facts, and quite as accurate literally as many other features of our Original Bedtime Story.

Eve "had" Cain and Abel, and Cain slew his brother and fled. He went somewhere to a place called Nod, and apparently found that God had indulged his mud-creative hobbies in a lot of other places besides Eden, for over there in Nod were plenty of fair damsels and he got a wife without the slightest trouble. Doubtless he said nothing, however, about where he came from, or what a mess he'd left behind among his home folks.

So much for the literal story, I say. Millions of men and women are ready to rise up and do battle in defense of the theory that all of it was true. And theologians abet the childish yarn, not being either astronomers or geologists although perfectly capable of advising people spiritually.

Now what are the facts?

For verily there are facts, make no mistake about it. The Garden of Eden story is a literal account of a literal happening, although not what the fundamentalists and theologians assume.

THERE is an entrancing corollary to the narrative in Genesis, in the Liberation Scripts, that will bear a moment's reference. They declare that aeons upon aeons ago, man came to this planet in spiritual form, aware of his divinity but not of the potentialities of his divinity—a sentient being and a unit in divine Cosmic Mind. Needing to know what his potentialities were, by their gradual mortal development, he entered into fleshly forms, first in the body of the cat, later in the body of the ape. Somewhere in the long aeons that ensued after his arrival here, he made the transition.

We are told that the Great Sphinx in Egypt, showing the head of the human grafted onto the body of the feline, commemorates this stupendous transition far back in archaic time.

That is only a monument in stone, however. How much better to ignore anything so bothersome, and pin our faith to something that Ezra the High Priest recorded in Jerusalem in the year 757 B.C.!

Anyhow, needing to know what his divine potentialities were, and to evolve into perfect individuality, man is said to have come to earth from a planetary system millions of light-years distant, and has been carrying on that evolution since, here on this orb called earth. The Scripts go on to tell the details of the amazing story: how man came here as pure spirit projected from the Consciousness of Holy Spirit, how he sank deeper and deeper into Matter, till Matter—meaning substance and materials—became his god, and he forgot his celestial origin.

The story of man's beginnings on this planet, alleged to have been compiled from etheric records, tells how he met with mishap. Over long ages the forces of evil in man's nature had gained such ascendancy over the species that Man began to lose the identity he was gaining. Bestialities and abominations, the crossings of immortal men's spirits with beastly physical forms, began producing a race of hybrids so terrible that something had to be done about it. The work of cleansing mankind was well-nigh imponderable of execution. Thought-Forms were crossing with evolutionary forms; animals and men were becoming interchangeable. There were divine animals and beastly divinities. The whole sum and substance of life became a colossal abortion, serving no practical purpose either celestial or mundane.

Each species, of course, could be rendered sterile; but that would mean cessation of propagation utterly. Forms were already in existence that could manufacture offspring by other means than

ovarian conception. It was a horrible, horrible mess, well-nigh impossible of solution.

Into this scheme of things were called some radiant beings from another celestial system. This creation had gone through the same experience—evolution in another world order, trillions of years before. They might, in a manner of speaking, be termed super-angels. That is, they had been created of angelic substance but in such form that they manifested differently than angels who were merely messengers or guardians.

These beings sought earth from planets in other world systems—144,000 of them—under a leader whom men knew in His last incarnation as Jesus the Christ. He was the leader of them because furthest advanced in wisdom, compassion, understanding, and general nobility. They came to the earth in the midst of confusions, in a civilization far advanced over that of the present. They were possessors of divine secrets as to the literal construction of substance in matter. They also possessed every other attribute of divine thought that can manifest on any level of sentient existence.

They knew the secrets of earth and air, and the compounds thereof. They took fleshly form for the same reason that Christ took fleshly form: for facility in mortal mechanism. They founded a special tribe, known in every language as the Sons of Light. They married and gave in marriage, raising up giants in stature and intellect, "men of renown." . . .

The idea first was to ameliorate the dastardly lot of those they found who had sported so in Matter, by inbreeding and evolving a clean pure stock from a race of hybrids and intellectual blackguards. They were Radiant Beings in the fullest sense of the word, intellectually, culturally, inventively, ethically, compassionately and constructively. They became the super-ministers to the universe. They came to earth to save it from itself.

Now we shall discover what they accomplished when we study into the fates of Lemuria and Atlantis, epitomized in Holy Writ as the Destruction of Sodom and Gomorrah. The point is, that delving into the Liberation Scripts and the amazing details offered from Higher Dimensions of Time and Space, we discern dimly, vaguely, some sort of Edenic condition in which man lived in comparative "innocence," utold millennia in the past. What we are interested in knowing at this time is, was there anything approximating a Garden of Eden at one time on this earth? No matter how God "created" man, no matter

how man got his female complement, no matter what his original innocence may have been or how long it lasted, do we confront anything in astronomy or geology to indicate the existence of a tropical spot, or area, on this planet in which man might have gone naked, and from which he might have been expelled later in his history?

We certainly do! And in examining the record of the earth—astronomically and geologically—we suddenly find explanations of most of the mysteries and paradoxes that have puzzled students of Holy Writ ever since the Bible was compiled.

NOW knowing, as we discussed in our last lecture in this series, that various forms of germ life and microbes have appeared on this planet out of interstellar space—as evinced by "red" and "yellow" snows that have fallen in various parts of the world even in modern times—it is not implausible or incredible that man as Spirit, or sentient units or particles in Spirit, might have come here originally in a vast migration. It is entirely logical to assume further that man arrived here in a condition of pristine innocence of that which he was expected ultimately to achieve. But, coming to this planet in such innocence, or ignorance if you prefer, what sort of conditions did he find here? Did he find a world as we look upon it in Nature?

Hardly! At the time that man-life first put in its appearance on this planet's surface, trillions of tons of earth's present oceans were still high in air. Under them was an aqueous, misty atmosphere so heavy that he had to grow organs very like fish-gills in order to breathe. As I mentioned before, we are still carrying vestiges of these gills about with us, generation after generation, in atrophied form: our tonsils.

¶ The ground on which man first materialized his cat-like or ape-like foot was doubtless very hot and spongy; its vegetation grew to dizzy heights, and flora did not fructify every season as it does at present, because there were no seasons. In the very nature of things, as we shall see in a moment, the climate of the earth was that of perpetual summer in the tropics. The temperature was probably much the same both winter and summer, because the earth was then heated not by heavenly sunlight but by the globe's internal heat coming from the ground's thin crust and unable to escape into interstellar space because of the water canopy swirling over it, hundreds or thousands of miles in the skies. Those suspended oceans, fanning out toward

the poles as water ceilings in swift motion from west to east, kept the cold of Space out, and the heat of the young earth in.

There could be no thunderstorms under that canopy, no gales, no rains as we know them today, because these depend upon the movements of air currents. All would remain in a state of great moist calm, a sort of perpetual silver day whose illumination was refracted from the serried arches that represented the water belt held aloft by the earth's rapid motion.

I have already spoken of how this heavy moist atmosphere sustained greater physical forms than at present, because the buoyancy of that atmosphere would be greater. But the function of those suspended oceans in filtering out the actinic rays of the sun, needs a bit more exposition.

The actinic ray of the sun is its life-giving ray, but if there is too great an exposure to the actinic ray it also has certain death-dealing properties. This is best illustrated by what happens to a little ameba under a microscope. Put the ameba in the tiny waterdrop that is his world, upon a bit of glass, and lay the glass beneath your lens. Then screen off the direct rays of the sun by smoked or stained glass. Watch your ameba live his normal life in that waterdrop. But suddenly remove your filter, and observe what happens. Exposed to the sun's unobstructed actinic ray, the little creature begins to swim about and struggle frantically. It seems to be in agony. This ray exposure finally energizes it to a point where it cannot longer sustain life and it gives up its little ameba-ghost.

In that simple experiment you have an exposition of what happened to animal and human life on this planet after the oceans fell from the skies and left them unobstructed as we behold them at present. As we shall see when we come to a study of the Flood of Noah and its aftermath, plants started to fructify every season, and die every year, unable to withstand the terrific life-giving energy in the solar ray. Man's life shortened from eight hundred or a thousand years, to the intensified span of three-score years and ten. But while the water canopy remained suspended and filtered out the rays life was ponderous, sluggish, given to slow growth, and tonnage.

Man came to an earth on which he found animal life already existing. This is indicated even in Holy Writ, for we read that Adam gave names to all the animals, and he could hardly have done so had they not been in existence. These animals probably came from aquatic and aqueous forms of life that were originally hatched in the heaven-

oceans long before sections of them began to plunge earthward and their life forms with them.

WE ARE indebted to an American astronomer and geologist, Isaac Newton Vail, for the most lucid exposition of the condition of the earth in this vast Edenic period. Taking Prof. Vail's findings over a period of years, and using them as the key to unlock the mystic record of Genesis, we find that there are practically no "holes" in Holy Writ to confound the earnest seeker after truth.

It is in a sincere attempt to give Prof. Vail the belated credit he did not get in his lifetime, that I draw generously on his writings for academic proofs in mythology and philology, attesting to the existence of a literal Garden of Eden. Only that Garden was not an isolated spot in Mesopotamia. It extended throughout the whole earth. It was not an area. It was an earth condition.

In regard to conditions in a literal Eden, which Adam, as the "first red race," must have experienced, Prof. Vail says:

In the early nineties of the past century, in looking over the wide field of ancient thought, I found a great many survivals of proof that Eden was covered with a great water-roof with cleared skies only at the poles, in which shone the only stars that were visible to man.

The Greeks declared that the Arctic stars once revolved in a tholos. Now tholos in the Greek means "bowl"—in this case a vaulted enclosure, a space enclosed by an arched roof or dome. This was the doctrine of the earliest astronomers and Anaxagoras is cited as its advocate. But it matters not who first said "the archaic stars revolve in a dome-shaped chamber"; it affirms that the stars spoken of were north polar stars, for as surely as the earth had a canopy, man saw the stars first in a dome-shaped enclosure, and they were called "archaic stars" because they were seen among the polar arches, not because they were "ancient stars."

This most hoary survival statement, that the "archaic stars moved in a tholos," is plainly, it would seem, a witness of canopy conditions. The word "archaic" is here derived from the Greek "archas," the primitive meaning of which is undoubtedly "of the arch." The scholars translate it "in the beginning"; but this does not portray the great fact that in the day of concrete thought the "beginning" was a visible thing in space. No one ever saw that other "beginning," which could be nothing more than a mental abstraction. I take it that humanity

saw the primeval beginning, as the first glimpse it got of the true and hidden heavens in the polar Star-hole. It was a little thing at first, that posed among the arches, and grew and grew as the water roofs fell, until it became the vast visible sky universe of the present.

One of the strange facts accessible to the common reader but quite overlooked, is the universal absence of the true sun from the ancient cosmologies, and at the same time a direct or indirect allusion to the stars. I may here recall the very strange fact that the sun and moon are not mentioned in the cosmogonic narrative in Genesis, while the stars are particularly alluded to. The statement runs: "Let there be light in the firmament of heaven." And again: "And God made two great lights . . . and the stars also." Not a word in all the Hebraic account of creation that can be translated either sun or moon.

This is wholly unaccountable without canopy aid. It necessitates the concealment of the lunar and solar orbs. The one fact that the sun is not mentioned by name in these old records until after the time of the Deluge, when the rainbow is said to have made its appearance as a sign that no more floods could occur, is a testimony of exceeding value. It is the strongest kind of proof that the sun and moon are unmentioned because they were not seen, and that the stars are mentioned because they were seen.

This not only requires a vapor canopy, or a concealer, but also an opening at the polar vortex. This is what might be called "petrified testimony." It is testimony that could not have become fixed in the records without an original fact behind it, and it tells what that fact is, in spite of itself. Such petrifications must be allowed to speak. Their name is legion, and we find that they proclaim the great truth that at the time the old cosmologies were put into form, humanity lived under a heaven-concealing canopy with a peep-hole of stars at the north pole.

We take this key to unlock the thousand gateways into the hoary past. It never fails us. It brings to view the old tremendous fact that in all ancient thought, of whatever race and tongue, the true sun is kept out of sight, or at least in the background, when by all means it logically should have been in the very front, if it were seen as today.

To condense a whole volume then, we will confine ourselves to the following six propositions:

1—A canopy, the last remnants of the earth's Annular System, thousands of miles above the earth's surface. It was necessarily a white or luminous expanse. It was a great light by day, and a lesser light

by night. It was necessarily a very swift light, revolving about the earth about five times every day, and hence it was continually rising in the west and setting in the east.

2—This rapid revolution of the canopy about the earth, combined with its very deliberate trend to the pole, resulted inevitably in a spiral movement, and this motion was emphasized at the pole, hence all canopy vapors on reaching and falling at the critical limit, would convert the sky-hole region into a whirling vortex. Into this vortex the hidden sun poured its light, especially while in its north course, as into a cosmic bore, or rotating helix, practically a sun-disk at the pole.

3—As every belt or portion of the canopy fell from the equator to the polar regions, it necessarily became an arch in the polar sky bent over open space. A succession of these arches made a vast cosmic mountain of arches or curves—simply a Curve Mountain—a Mount of Congregation in the uttermost parts of the North (Isa. 14:13), a grand primeval Arcadia, a picture of celestial "caverns."

4—Each canopy portion falls from the equator to the poles as a circle, affording a most logical connection between the mysteries of the circle, the triangle, and the Deity, so prominent in Cabalistic Thought. To observers in the latitudes of southern Europe or Asia, this circle or Polar Sky-Hole would be more or less oval or egg-shaped, or even top-shaped, according to the latitude. It would be an inverted mountain-feature, a mountain standing on its apex. The mathematician will readily understand how this apparent figure must obtain.

5—From such a cosmic system of arches the falling vapors streamed inward and downward, during times of canopy declension. This progress would make a Tree figure in a spinning attitude, its branches like the spokes of a giant wheel reaching out to a fiery rim. This Tree would bear golden "fruit" or stars. As the enclosure in which it grew gave humanity its first glimpse of the outer universe, the Sky-Hole became a source of information, a "Fountain of Knowledge," a "Well of Wisdom," and its inevitable tree, "A Tree of Knowledge" which we shall later see was the knowledge of Good and Evil.

6—These very strange features, all essential and inevitable properties of a sun-concealing canopy, ought to be found in the fossiliferous strata of the earliest human thought, so surely as intellectual races were cognizant of canopy processes. Then too, they should be found in the very midst of potential activities, where at times everything was seen in the center of a cosmic whirl, spiral, or twist, as on a visible cosmic spindle or pivot.

In taking up the first proposition, wherever we look back among the oldest annals of the race, we find a white and shining heaven, and we also find it worshiped as a sun-god. In ancient Egypt we find the sun god Amen, the Ammon of other races, and with that god we find more than half a hundred other sun gods, but not one of them can be selected as the true Sun, so that Egyptologists are utterly at a loss to designate one of them as such.

It would seem indeed that the very fact that there were so many sun features recognized in Egypt, shows that the one true sun was out of sight and out of mind. The name Amen, as is well known, means concealment or simply concealer. Here we have then, in plain terms, a prominent sun god that is a concealing feature. Look at the problem as we may, the name will fit nothing but a vapor canopy, posing as a shining heaven, a sun as large as the big round sky, affording every opportunity for a multitude of sun features or sun gods.

After the name Amen was for a long time used as that of a god in the sun pantheon of Egypt, for some unknown cause the sun name Ra became associated with it and afterward the name Amen-Ra, "concealer of the sun" becomes prominent. It would seem from this that the sun worshipers had come to know that there was a concealed power behind the throne, and thus Amen-Ra became the "Regent of the Sun."

According to the monumental annals, Osiris was the most prominent sun god of the Egyptians and yet he is very far from being the true Sun, for one of his most striking features is his concealment. The annals state plainly that his brother sun god, Typhon, treacherously concealed him in a golden coffin, usurped the solar throne, and ruled in his stead. Here again we have the unmistakable statement of a sun concealer, ruling as a substitute or regent of the sun.

But another very striking canopy feature in this ancient picture from the annals, is the unvarnished statement that after Typhon had concealed his brother sun Osiris, he murdered him, cut his body to pieces, and scattered them all over the world. This puts the Egyptian canopy unquestionably to the front, for it is plain light diffusion over the vapory expanse. Plainly it can mean nothing else. It tells us that the Egyptian heavens were a bright and shining expanse worshiped as a sun but not the Sun.

Plainly we have here the same non-naming of the sun that we find in the Hebrew cosmology. We have in place of the solar orb, a great light. The "pieces" of Osiris scattered all over the Egyptian cosmos

mean universally diffused sunlight. As Typhon was the diffusing medium, that god stood for the vapor canopy, and we conclude that Egypt's multitude of sun gods points directly to the concealment of the solar disk.

Here we also recall the fact that the first time the sun name is mentioned in the Book of Genesis, the word Shemesh is used. The Hebrew heaven was a bright and shining expanse, just as Amen-Ra, the "sun concealer" was. For the Semitic or Hebrew name for heaven was Shamayim. And the same thought is embodied in the heaven-term hashamayam, used in the first verse of the first chapter of Genesis

We take "sham" as the term used among the western Asiatics for "light" or "shining," and as all know, "mayim" is waters. The Hebrew heaven then is shining waters. But what else than shining aqueous vapors could Amen-Ra, the shining heaven of Egypt, have been, since it was a heaven that passed away and gave that land the solar disk, a thing wholly unknown before?

TURNING from ancient Egypt, we enter ancient India and find her people worshiping a heaven which they called Varuna. In the name is the element "var," implying its watery nature. We get the German word wasser from it, and our own water. The great Orientalist Max Muller has told us that the Vedic "Varuna" was the bright and shining sky. In the earliest Vedas he is always made a luminous heaven. We find him again and again addressed thus: "O Varuna, Regent of Surya." But Surya, as all Vedic scholars will admit, is a name for the sun.

Hence we have it in black and white that the luminous heaven of the ancient Hindus was called the Regent of the Sun. This makes the Vedic Surya a sun out of sight, a power behind the throne, and makes the Hindu peoples cognizant of a concealed sun, and Varuna a vapory concealer.

This heaven passed away, for in all the later Vedas we no more find a regent of the sun, but a "Regent of the Waters." In other words, there can be no questioning the claim that the Hindu Varuna was a canopy of watery vapors.

We find the same thing emphasized in ancient Japanese thought. The oldest literature of that strange race is in their Kojiki, the Japanese Bible. Their two earliest gods were a "sun born pair," Izanagi and

Izanami, two great lights who stood upon the floating bridge of heaven, and, by rotating a spear of jade in the cosmic waters, brought the first land into sight—an island called Onogoro, meaning "the Curdled Drop."

The Japanese scholars have long since determined that this "first created land" was at the North Pole. As this was made by cosmic rotation it is plainly in place as the original polar isle of light. For it is also stated that the two light deities took up their abode there. As it was made by rotating the jade spear, it is easily seen that it must have been the polar opening of whirling "land." These deities built there a Golden Temple, using the jade spear as a central pillar-post standing point down and piercing the earth.

As we see it, we have here the polar opening, which in the latitude of Japan must have been egg-shaped, and standing on its point, a dome-shaped, sunlit feature. The Golden Temple reminds us of the Greek sun god Apollo, who had a "hyperborean temple" built by golden bees, the stars. The most significant fossil we find in this connection is the statement in the Kojiki that when these children of the sun ruled the earth from the Floating Bridge, the heavens and the earth were very close to each other. But after a long time, Izanagi sent Ninigi to rule the earth, and the statement is, "After his descent, heaven and earth, which had already separated to a considerable distance, receded utterly."

The student must see here the inevitable dove-tailing of canopy evolution. A heaven "very close to the earth" must have been a vapor heaven, and the only heaven that could "recede utterly" was the vapor canopy rapidly revolving around the earth, a veritable "floating bridge."

THIS SEEMS to be the place to bring some of the classic thought of ancient Greece and Rome into court. About the oldest canopy petrification we have found here, is the statement in the Hesiodic poems in which we are told that Ouranos, or heaven, came down from afar to embrace Mother Earth and lay close about her on all sides. Of course this is what every material canopy had to do and what no other heaven could do. The scholars all know very well that Ouranos means "heaven" and that it has the same Sanskrit derivation as the Vedic "Varuna," and hence has in the name the watery idea from the root "var."

This reminds us of the fact that Varuna also "came down from afar," for he is constantly called Aditya, which means "sprung from space." How did it ever come to be said that the ancient heavens "came from space?" All the heavens that came in, or down, from space were necessarily "concealers."

Now in full accord with this thought, as every classic student knows, this Greek heaven was exiled from his throne by his son Chronos, or Time. Time banished the heaven that came from Space. As anyone can see here, an exiled or banished heaven must have been a vapor canopy. The old Greek literature that treats of the banishment of heaven, according to the ancient order of Nature, or prophecy of Themis, is quite voluminous.

The old Latin heaven was called Coelus. We get our word "ceiling" from it. In this name we have plainly the idea of concealment also. In fact, our "conceal" runs back to the same root. Here too, according to the ancient Roman annals, this heaven fell from power, and therefore must take its place in the world's canopy record.

We do not overlook the claim that Rome may have borrowed from Greece, but the counterclaim that the ancient Latins as well as every other people did not borrow their ancient heavens from any race, has the same chance for recognition. Here, just as in the case of Pelasgic Chronos, sat Turnus, the "great rotator" that usurped the celestial throne of the Latins, and was himself banished in turn by his son Jupiter, the "thunderer."

We find that this people had their mythical Turnus, and their Aeneas, a new power from the East, and when we reflect that all the old rapid "turners" were forces and features coming up from the West, this seems significant.

But whither did all these banished heavens go?

As we have before pointed out, all vapor heavens had to go to the Pole. That was the grand terminus or ending-place of canopy features. Well these old annals tell us that both Chronos and Saturnus were exiled to the "court of Janus," the "opener," the primeval Janitor of the Hyperborean Temple of the Sun.

Now Chronos exiled to the polar opening, is all that can be made of this, and here we get the plain statement from the hoariest antiquity that Time originally was manifested at the polar sky-hole, the Gate of Heaven.

get that all such features were intensely emphasized at the pole, the seat of the magnificent Turner, the Golden Gate of concrete Thought.

WITH this canopy existence so overwhelmingly proven by all classical literature and ancient records, we can understand without much difficulty where the notion of the Tree of Knowledge of Good and Evil originated, that is so specially mentioned as being at the bottom of most of the troubles of the human race.

Primeval Adamic man had only to raise his head to see above him, spanning from east to west, the multitudinous series of the canopy rings in far-flung, indistinct motion. This ring-movement must have appeared to our ancient species as the branches of a Tree. And we find equally as many references, in ancient folklore, to this Flying Tree idea. Sometimes it was referred to as the Life-Giving Tree, because from that position of the Seas on High would come the precipitations of telluric material, as we have seen in former lessons, with their various forms of biological life evolved in the stratosphere.

When we come to take up the exile from Eden in a later Lecture, and study the religious symbols involved, we shall run into a flood of revelations shedding light on Bible mysteries. For instance, we meet with the words Cherubim and Seraphim. We think of them in our allegorical references as being angelic little creatures with baby faces and wings coming out of their ears. The brutal fact is, that the word Cherub comes from the word Chirob meaning "bull." Seraph means "fiery serpent." Translate your Biblical symbology literally therefore, and you elevate your anthropomorphic Almighty into the center of a pleasing menagerie of cattle and snakes. More of that later.

¶ We have in the account in Genesis for the decoration of the first man's abode, the statement: "And the Lord God planted a Tree eastward in Eden." But the correct translation of its location, from the Hebrew, is not eastward at all. The word used in Qedem, and it means "in front of." In other words, the Lord God planted a Tree in front of Eden, or, "whichever way man looked when he looked straight ahead."

Of course we have to account for the Serpent. But that is easiest of all when we accredit the Vailian Theory of the water canopies.

Of course man knew that serpents were the most facile in physical movement, of any living creatures. He also perceived that serpents had an annoying little habit of slithering up the trunks of trees and

twining themselves at rest in their branches. So when he looked high overhead and took the revolving telluric rings for the branches of a flying tree, he beheld also at a certain well-defined orbit in those rings, a great dark, revolving, writhing mass which also looked like a python among its branches.

What he was seeing was the central telluric ring of carbonaceous material that must have hung blackest over the equator.

Every race and tongue allude to the Canopy Tree, now universally called the "World Tree." We have the Winged Oak of Greek mythology, the "Star-Bearing Tree" of the Hesperidian Gardens guarded by Lodom, the serpent. In all the legends and folklore there is testimony that early peoples saw a Tree overhead that was guarded by a stupendous snake. It was nothing but the heaviest central ring of carbonaceous material, I say, carbon that had been poured into the stratosphere from thousands of smouldering or exploding volcanoes where it became insulated by water and hung suspended as long as the earth's whirling was fast enough to hold it up by centrifugal force. Undoubtedly in the last days of the phenomenon, as the water canopy thinned by precipitations at the poles, these telluric rings opened and shut periodically, revealing at such times glimpses of the stars similar to those seen clearly at the poles. Thus came the legends of the "Star-Bearing Tree"—and mythology and Bibliology are scientifically, astronomically and geologically sound.

We shall see presently that for ages this serpent coiled in the branches of the Tree of Knowledge, was designatd as a Good Serpent. Did he not guard the tree that kept off the higher terrifying Spirits that showed themselves through the cleaving rings? Only when the last vestiges of the water rings came down, and man saw how he had deceived himself by not knowing his astronomy and geology, did this guardian of the Tree become the Spirit of Evil.

But that belongs to a later discourse.